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Art. I.—*Sanscrit Inscription on the Slab removed from above the Kothoutiya gate of the Fort Rohtas. By the Editors.*

In our May number, we presented our readers with an interesting letter from Mr. Ravenshaw, communicating some inscriptions collected in *Behar*. Mr. Ravenshaw notices the Persian Inscription over the gateway of the palace on the summit of the fort of *Rohtas*. This informs us that the palace was built by Raja Man Sing. The date of the inscription is the 28th day of the 7th month of 1005, H. Æ., or about the middle of April, 1597 A. D. Mr. Ravenshaw adds, that the Sanscrit inscription over the Kothoutiya gate of the fort had been taken to *Chupra* by Mr. W. Ewer, and was then on the premises of Mr. Luke. It has since been forwarded to the *Asiatic Society*, and we are thus enabled to present our readers with a transcript and translation.

The inscription gives the following genealogy of the Tomara family for eleven generations, and twelve Rajas.

Vira Sinh,
Uddharan,
Gana Pati,
Hangara Singh Deva,
Kirti Sinh,
Kalyana Sahi,
Mana Sahi,
Vikrama Sahi,
Rama Sahi,
Sali Vahana, left two sons.
Syama Sahi and Vira Mitra Sen.

Vira Mitra Sen, the last, succeeded his brother, and is stated to have conquered from Sher Khan the fortress of *Rohitaswa*,—to the great astonishment of the Emperor of *Delhi*. He rebuilt it, and it became known by his name. He erected in it a row of lofty temples, in which he located Siva under the name of Mitreswara, and he also in 1688 Sumbut, or 1631 A. D., built a palace and a *Mundira* in which he located Durga, and it was by his order that the Poet Siva Deva of *Maithila* (celebrated at the Court of *Delhi*) composed, in honor of his illustrious family, the verses which were found engraved over the *Kothoutiya* gate. This is named from the neck of rock which joins the hill to the table land. Buchanan mentions this inscription,* but evidently was not acquainted with its contents. He describes it as confirming the facts obtained from the Persian inscription, and as contemporary with it. But in reality there is no mention of the Viceroy Man Singh, and the date 1654 Sumbut, quoted by Buchanan, seems to have been obtained by the addition of 57 to 1597, the Christian year which corresponds with 1005, H. Æ. in the *Sanscrit* inscription the figures 1688 are very distinct, and this year also results from the conventional numeral words used, "*vasu dwana shat chandra*."

The bold assertion that Vir Mitra took the fort from the formidable Sher Khan is not justified by history; and if we assume on the evidence of the stone, as we perhaps may, that Vir Mitra was living in 1631 A. D. it is impossible that he could have been opposed in war to the celebrated *Pathan* emperor who died in 1540. We are left then to surmise that Vir Mitra Sen may have been a native chieftain of that part of *Behar*, and perhaps entrusted by the *Mohammedan* ruler with the charge of the fort. The invention and adulation of the poet has supplied the rest.

Though the slab should be thus convicted of error and exaggeration, there may still be some historical facts pointed at. In the 7th verse the grandfather of Vir Mitra's great-grandfather is represented to have sustained the king of *Yavanapura* (*Jionpoor*),—*the king of the east*, against the emperor of *Delhi*. The dominion of the *Jionpoor Muslim* kings extended to *Behar*. Allusion is probably made to the emperor Beloli, and Hosen Shah the king of the East. After a long struggle the latter was in 1478, driven to seek shelter with Allahudden the ruler of Bengal. It may be observed that the Hindus applied the term *Yavana* to denote their *Afghan* invaders, though this term properly belongs to the Greek or *Ionian*. We have in

* Buchanan, vol. iii. p. 432.

rendering the seventh stanza, ventured to construe the concluding part as alluding to the use of artillery, by the modern name of *top*. The words admit of a different version, and we are not satisfied that we are justified in the liberty taken. Mana Sahi, the father of the great-grandfather of Vira Singh, was the lord of *Gopachala*, indicating probably a neighbouring hill fort. If any gentleman near *Rohtas* would institute an inquiry as to whether any of the *Tomara* family there still exists, and if their family traditions or records in any way square with the particulars of the inscription,—an important service would be rendered.

We learn from the 12th verse, that Jalaluddin ever designated Mitra Sen and his brother as 'the unique heroes.' Jalaluddin was the name of Akbar, who died in 1605 a. d. The style of these verses is modern, and their merit is rather mediocre.

Sher Khan is stated by Buchanan to have taken the fortress of *Rohtas* by surprise. He mentions that the tradition is, that it was wrested in 1534 a. d., from the last *Hindu* Emperor of *Hindustan*, a descendant of Pratapa Devala,* to whose family the fort belonged. On what authority Buchanan has elevated the descendant of the chieftain of *Japila* into the last Hindu emperor, does not appear. In closing this article, we would remark that the Rohtas slab gives a useful lesson of caution to distrust panegyrical inscriptions.

The removal of slabs from ancient buildings and temples has been condemned by the good sense of the Asiatic Society, and we suggest that the Rohtas slab should be restored to its proper place.

तस्यैनमः ॥

स्तुत्वा वागीश्वरीयं चरणसरसिजं कृष्णदेवस्य नत्वा
कृत्वा चित्ते गणेशं त्रिभुवनजननीं भावयित्वा च दुर्गां ।
वीरश्रीमित्रसेनक्षितिमुकुटमणेराज्ञया पाण्डुवंशे
सुख्यातान् गोणवंश्यानहमिह कियतः कीर्त्तितः कीर्त्तयामि ॥१॥

* See our May No.

विख्यातः सोमवंशः समभवदथ यः पाण्डुवंशस्ततोभू
द्वंशः श्रीतोमराणां समरविजयिनां कोटिशो यत्र वीराः ।
तत्र श्रीवीरसिंहः समजनि समरे येन जित्वा नरेन्द्रान्
दुर्गे गोपाचलाख्ये व्यरचि शतमुखी प्राज्यसाम्राज्यलक्ष्मीः ॥२॥

पुत्रस्तस्यानु भूपः समभवदवनीमुद्धरन्नुग्रतेजाः
श्रेष्ठै विंद्वद्भिरत्रोद्धरण इतिज्ञातं नाम यस्योचितार्थं ।
तत्सूनुर्वैरिवीरक्षितिपतिदमनाद्वीरमो वीर एकः
श्रुत्वा यद्वीरभावं सुरपतिरधिकं कम्पवान् स्तम्भितो भूत् ॥३॥

तस्य प्रत्यर्थिपृथ्वीपतिनतिविबलन्मौलिमालाङ्घ्रिपद्मः
पद्माविश्रामभूमिर्गणपतिरभवत् सूनुरन्यूनतेजाः ।
यस्मिन् गोपाचलस्थे कथयति समभून्नैव दिल्लीश्वराणां
चेतोऽप्यत्र प्रयातं किमुत बलमहो कोऽपि यस्य प्रभावः ॥४॥

तत् सूनुः समभूदपूर्वमहिमा हेमाद्रिवत् सुस्थिरः
संग्रामेऽर्थिजनस्य दैवततरुः श्रीशौर्यधैर्याश्रयः ।
यः सिंहोल्पमृगानिवारिनृपतीनुन्मर्दयन् दोर्बलात्
प्राप्तो डूङ्गरसिंहदेवपदवीं ख्यातां जगन्मण्डले ॥५॥

तत् पुत्रः कीर्त्तिसिंहः समजनि न भयाद् यस्य संग्रामलीलां
चक्रुर्वैरिक्षितीन्द्रास्त्रिजगति विदितौ यस्य दानप्रतापौ ।
यस्मिन्नेकान्तचित्ते भजति हरिहरौ कम्पिता शक्रलक्ष्मी
र्यद्दोर्दण्डप्रचण्डं धनुरभजदहो चण्डगाण्डीवशोभां ॥६॥

श्रीमान् कल्याणसाहिः समजनि तनयस्तस्य यस्य प्रसादात्
संग्रामे प्राप्य कान्तात् सुरपुरवनितानन्दनान्तःस्फुरन्ति ।
सौख्यं दिल्लीशमाजौ करितुरगघटाटोपसंघट्टमध्ये
द्राग् जित्वा शत्रुसेनां यवनपुरपतिं स्थापयामास राज्ये ॥७॥

तत् सूनुर्मानसाहि र्दिशिदिशिविदितोद्दामदानप्रतिष्ठः
शक्रोऽयं किं कुवेरो बलिरिति विदुषां संशयो यत्र वृत्तः ।
यस्मिन् गोपाचलेन्द्रे विजयिनि विविधां कीर्त्तिमुद्गातुकामा
प्रोद्यत्संगीतरागा ध्रुपदशतपदा भारती संबभूव ॥८॥

श्रीमद्विक्रमसाहिरद्भुतयशास्तत् सूनुरासीदभि
प्रोद्यत् प्रौढतरप्रतापतपनप्रोत्सारितारिव्रजः ।
यद्दानेन सुरद्रुमादिरभजत् काष्ठायितो मूकतां
यत् कान्त्या तुलितः सुधांशुरभवद् व्योमाश्रितो लाघवात् ॥९॥

श्रीरामसाहिरभवत्तनयोऽथ तस्य
प्रत्याशमुल्लसितविक्रमशौर्य्यधैर्य्यः ।
यन्नामनि श्रुतिपथातिथितामुपेते
सद्योधनुः स्खलति पाणितलात् परेषां ॥१०॥

श्रीशालिवाहन इति प्रथितोऽस्य पुत्रः
प्रख्यातकीर्त्ति रतिदानदयाविवेकैः ।
यः सङ्गरे बहुविधान्नृपतीन् निहत्य
प्राप्तः सुरेश्वरविभूषितमासनार्द्धं ॥११॥

तस्य श्रीश्यामसाहिः क्षितिमुकुटमणिर्मित्रसेनस्य पुत्रौ
त्रैलोक्यख्यातकीर्त्ती प्रतिबलजलधेरन्तरौर्व्वायमाणौ ।
दाने युद्धे दयायां हरिहरचरणाम्भोजपूजाप्रसक्तौ
नित्यं यावेकवीरौ कथयति सततं साहि जल्लालदीनः ॥ १२ ॥

तत्र श्रीश्यामसाहिर्दिवमगमदभिद्योतयन् स्वर्गमार्गं
प्रह्लादोवाम्बरीषो बलिरिति किमुवेत्येवमुक्तोमुनीन्द्रैः ।
वीरश्रीमित्रसेनः क्षितिपतिरनुजस्तस्य तद्विप्रयोगे
व्यग्रोऽप्युग्रैः प्रतापैः प्रतिनृपतिचमूं त्रासयन् पाति पृथ्वीं ॥ १३ ॥

यःप्रद्योत् प्रौढवीर्य्यो भुजबलविबलङ्गीमसेनो बलेन
द्राग् दुर्गं रोहिताश्वे स्वकमकृत कृती सेरषानं विजित्य।
नैतत् कोऽपि व्यधासीदिति चकितमतिर्वीक्ष्य दील्लीश्वरोऽपि
प्रोवाचान्येपि वीराः समरविजयिनो विस्मयं प्रापुरुच्चैः ॥ १४ ॥

अस्य श्रीमित्रसेनक्षितिमुकुटमणेर्दानसङ्कल्पवार्भि
र्विद्वद्दारिद्र्य दावानलवहलशिखाशान्तिमभ्याजगाम।
उत्पन्ना साथ वैरिक्षितिपतिभवने तद्वधूनेत्रनीर
प्रौढप्रोद्यत् स्रवन्तीततिभिरपि भृशं म्लानिमानं प्रपेदे ॥ १५ ॥

सोऽयं श्रीमित्रसेनक्षितिमुकुटमणिर्भूतले कल्पवृक्षो
दुर्भिक्षोपद्रुतानामशनभरणयोर्ब्राह्मणानां प्रदानात्।
दायंदायं तुलाभिस्तुलितमगणितं स्वर्णरौप्यादि वेश्म
प्रोच्चैर्निर्मापयित्वा द्विजवरतिलकं स्थापयामास काश्यां ॥ १६ ॥

एवं दाता वदान्योबलगुणनिलयो मित्रसेनो नरेशो
भग्नं श्रीरोहिताश्वं नवमकृत कृती यस्य नाम्नैषदुर्गः।
किञ्च प्रोच्चैर्विधायोद्भटमठघटनां तत्र मित्रेश्वराख्यं
शम्भुं संस्थाप्य दिव्योपवनमिह जयन्नन्दनादि व्यधासीत् ॥१७॥

सौधं भूमीन्दुचूडामणिरकृत वसुद्वन्द्व षट्चन्द्र १६८८ संख्ये
वर्षे श्रीविक्रमार्कक्षितिपतिगणिते संवते सम्मतश्रीः।
कृत्वैतन्मन्दिराख्यं त्रिभुवनजननीं स्थापयामास दुर्गा
मेतत् काव्यानि चक्रे मिथिभुवि विदितः कृष्णदेवात्मजन्मा ॥१८॥

दील्लीन्द्रादिसभासु लब्धयशसो वैदेहभूमीभुवः
श्रीकृष्णार्पितचेतसस्त्रिजगतीं तत्त्वेन संपश्यतः।
धीरश्रीशिवदेवपण्डितकवेः पद्यानि हृद्यान्यमू
न्यानन्दं जनयन्तु सत्सुमनसां पीयुषधारा इव ॥ १९ ॥

अस्ति त्रैलोक्यलोकोत्तरविधिरचनादृष्टदृष्टान्तसारः
प्राकारैः स्वर्णभूमीधरइव विलसत्सौधसौधाधरश्रीः ।
मूर्द्धा विन्ध्यस्य दिव्योपवनघनपुरीकूपकासारहारः
सर्वान्नोत्पत्तिभूमिर्भुवनभयहरो यत्र विप्रो गदेन्द्रः ॥ २० ॥

सन्तः सन्तोषमुदिता राजानो धर्म्मतत्पराः ।
प्रजाश्च सुखिताः सन्तु सुभिक्षश्चास्तु सर्व्वदा ॥ २१ ॥

शुभमस्तु श्रीरस्तु ॥

TRANSLATION.

1. Salutation to HER. By the order of the hero, the illustrious MITRA SEN, a gem on the diadem of the universe, I eulogize for their glory, some celebrated scions of the Gona race in the lineage of PANDU, having first praised the lotus of the feet of SARASWATI, and having prostrated myself before the divine KRISHNA, meditating on GANESA, and contemplating DURGA, the mother of the universe.

2. Renowned was the Lunar race. From the lineage of PANDU sprang the TOMARAS, victorious in war,—in which are millions of heroes. In this was Vira Singh born, by whom, when he had conquered kings, were wrought many imperial fortunes looking in a hundred directions.

3. His son was that great hero of resplendent glory, to whom the wise had fixed the appropriate name of UDDHARAN, as if upholding the world. His son was VIRAMA, a hero singular from his subjection of hostile warrior kings. Hearing of his prowess, INDRA, trembling excessively, stood aghast.

4. His son was the illustrious GANA PATI, the shrine of the lotus-born goddess, at whose feet glided the coronal gems of hostile kings in their prostrations. Of whom, how vast was the power; placed as he was in his fort, and saying—"the thought even of the lords of *Delhi* never reached this place."

5. His son was unprecedentedly great, firm in war, like the snow-clad mountain,—the divine tree to the supplicant—the asylum of valor and constancy; who crushing by force the kings his enemies, as a lion does the deer, got the title of HUNGARA SINGA DEVA, celebrated throughout the world.

6. To him, a son Kirti Singh was born, from fear of whom, kings ceased to fight,—whose liberality was celebrated in three worlds,—whom intently adoring Hari and Hara, trembled the fortune of Indra,—in whose brawny arms a terrific bow rivalled the grace of the awe-inspiring arc of Arjaun.

7. To whom was born an illustrious son Kalyana Sahi, by whose favor the nymphs of paradise, in the bower of Indra, revel in joy with lovers obtained by the fate of war—who happily established in his kingdom the lord of *Yavanapur*, after he had quickly overthrown in war the king of *Delhi* and his hostile army, in the conflict of artillery and squadrons of horse and elephants.

8. His son was Mana Sahi, renowned in every quarter, and celebrated for his generosity. "What is this Indra, Kuvera, or Bali?" Such were the doubts of the learned: while him the lord of *Gopachala* conquering,—Bharati in strains of ascending melody modulated in the different harmonic notes loved to celebrate his complicated glory.

9. His son was Vikrama Sahi, surpassing fame—the crowd of whose enemies was dispelled by the heat of his intense and culminating glory;—in consequence of whose liberality, the divine tree and other sources of gifts withering as it were, became abashed.

10. His son was Ram Sahai, whose prowess, valor, and perseverance, shewed in every quarter,—at whose name, a guest unwelcome to their cars—forthwith slipped the bows from the palms of his enemies hands.

11. His son was Sali Vahana, celebrated for his excessive generosity and clemency,—who when he had in war overthrown many kings, shared the throne, graced by the regent of the gods.

12. His sons were Syama Sahi, a gem on the diadem of the universe, and Mitra Sena, renowned in the three worlds,—volcanoes in the ocean of their enemies' army,—fervent in gift, war, and mercy—and votaries of the lotus of the feet of Hara and Hari.—Ever does Jalaluddin Shah designate them as unique heroes.

13. Syam Sahi died illuminating the roads of heaven, designated by holy saints as Prahlada Ambarisha or Bali. On his death, Vira Mitra Sen the younger brother of that monarch, though grieved, protects the world, awing the armies of hostile kings by his intense majesty.

14. Apt to baffle the martial throng by force of his arm,—which experienced warrior of unrivalled prowess, having conquered Sher Khan quickly made his own the fort at *Rohitaswa:* beholding that, the

astounded emperor of *Delhi* exclaimed, no one has ever effected the same—other conquering heroes also felt intense astonishment.

15. On occasion of his vows of gift, by the libations of that Mitra Sen, a gem on the diadem of the world were extinguished—the many flames issuing from the fire of the poverty of the learned. That produced in the house of hostile kings, often was suppressed by streams of tears profusely gushing from the eyes of their wives.

16. From his donation of support and food to famine-striken Brahmins, a divine tree on earth—that Mitra Sen, a gem on the diadem of the world, repeatedly giving precious metals, not counted, but weighed, when he had constructed a house at *Kashi*, established in it a pre-eminent Brahmana.

17. So generous, eloquent, and the shrine of valor and virtue—Mitra Sen, by whose name this fort is known, rebuilt the decayed *Rohitaswa*, having erected a row of lofty temples. He located in them an image of Siva under the name of Mitreswara, and made a divine garden here surpassing the bower of paradise.

18. In the year 1688 of the era of the king Vikramarka, that gem on the crest like the moon of the world, constructed the palace. Having constructed the building denominated *Mandira*, he located in it Durga, the mother of the three worlds. These verses were made by the son of Krishna Deva, known in the *Mithi* territory.

19. Like streams of nectar to gods, may these verses impart delight to virtuous men,—these verses of the poet Siva Deva, celebrated in the court at *Delhi*, born in the *Vaideha* province, a votary of Sri Krishn, contemplating as reality the three worlds.

20. Like a golden mountain with its ramparts, is the summit of *Vindha*, whose palaces reflect the beauty of the nectar-fraught luminary—the epitome of similies exhibited in composition according to the rules most approved in the universe,—abounding in bowers, dens, lakes, wells, and pools,—a land of plenty, dispelling worldly fear, where lived the Brahmun Gadendra.

21. May the virtuous be gratified—kings intent on the law—the subjects happy—and may there always be abundance.

Be there welfare and good fortune.